1: Childs M-5 (1924-1940) 1949 FP13 Mbundu FP13
Angola FP1

institutions or divisions have had little consideration in drawing administrative boundaries.

Systems of communications have been developed during the last forty years. The Benguela Railway, built by Sir Robert Williams and the Tanganyika Concessions, Ltd., was completed in 1931 from Lobito to Elisabethville in the Katanga region, where direct connexion is made with the South, Central, and East African systems of rail and water transport. This railway serves as the most direct outlet for the mines of the Congo and Northern Rhodesia. The great majority of native employees of the railway are Ovimbundu and it has also brought this people their first contact with the mines and with industrialized South Africa. Regular steamship connexion between Lobito and Europe includes Portuguese, Belgian, German, and British lines with occasional calls from American, Japanese, and Scandinavian ships.[1] Recent years have seen considerable extensions of telegraphic and radio service throughout the colony. Motor roads have been built extensively, especially on the plateau and along the watersheds. In addition there are many wagon-tracks for ox-wagons which were introduced by the voortrekkers almost seventy years ago. In many cases the routes followed are those first used by native caravans.

There are eleven missionary societies at work among the Ovimbundu: five Protestant and six Roman Catholic.[2] There is only one fully organized Umbundu Church. It includes the work of three Protestant societies. It is the work of this Church and of the Missions of the A.B.C.F.M.[3] and of the United Church of Canada with which the evaluations of this study are concerned. The Mission of the A.B.C.F.M. was founded in 1880, as the first Christian work undertaken among the Ovimbundu.[4]

[1] This was the situation in 1939. During the period of the war the Portuguese services were maintained, although with less regularity than before. The U.S. Maritime Commission maintained a cargo service. There were occasional calls by cargo vessels of various nationalities. The Belgian line is reopening its service (1946) and the Portuguese lines have acquired additional vessels.

[2] Pères du Saint-Esprit began work among the Ovimbundu in 1890, the Padres Seculares have been working in the towns; the Benedictines and several orders of nuns also have stations.

[3] American Board of Commissioners for Foreign Missions.

[4] The two missions mentioned conduct their work in most respects as a single mission. The other Protestant societies do not have very extensive work among the Ovimbundu.

1: Childs M-5 (1924-1940) 1949 FP13 Mbundu FP13

continued to be difficult for the traders, subject as they were to the conditions of primitive custom and belief.[1]

About the time of the above-mentioned military campaign, events took a turn which in the end greatly advanced commercial life in Viye. I refer to the restoration of Kangombe to his 'stool' with the help of the governor, Dom Antonio de Lancastre.[2] This alliance with the Portuguese government was maintained by Kangombe's successors until 1890. In 1782, and perhaps even in 1770, there were so many Portuguese residents that a 'Captain-major and exterior judge of Bihe' was appointed,[3] a post which seems to have been maintained until Silva Porto's suicide in 1890.

Reference has already been made to an account by Paulo Martins Pinheiro de Lacerda, who evidently lived in Ngalangi and in Wambu about 1790,[4] but although this man wrote a good deal about native life, he had little to say about trade, although it was perhaps his own livelihood. I have accounts of two trading expeditions from Benguela to the country of 'Lovar' or 'Lovale' at the head-waters of the Zambezi in 1794 and 1795, undertaken by Alexandre de Silva Teixeira and Jozé da Silva Costa at the instigation of a slave originally from that region.[5] They passed through Bailundu and Viye, but mentioned these regions only to say that the road was already well known to all backwoodsmen (traders). All available evidence seems to indicate that before the close of the eighteenth century the Ovimbundu were becoming, if they had not already become, traders. If trade had not yet taken first place over raiding and warfare, at least it was well-established in their habits of life. Bailundu tradition says that the first traders to offer cloth and beads and fire-arms for slaves and ivory were the Ndongo, the 'barefoot traders' (*pombeiros descalços*). This was doubtless during the very early days of the eighteenth century, or

[1] Silva Porto's diaries, although referring to a later time, give a good description of difficulties faced (op. cit.). *Soc. Geog. Lisboa, 5a Ser.*

[2] Governor and captain-general, 1772–9. He was the immediate successor of D. Francisco de Souza Coutinho.

[3] For this appointment, which may not have been the first, and the duties of the office, see *Annaes Mar. e Col., 6a Ser.*, p. 118. I have the names of subsequent appointees, and for four of them the following dates of appointment, respectively—1791, 1819, 1838, 1885; also of one previous appointee in 1770 or 1771.

[4] *Supra*, p. 188.

[5] *Arquivos de Angola*, vol. i, no. 4 (Nov. 1935); *Annaes Mar. e Col., 4a Ser.* (1844), p. 159 f.

1: Childs M-5 (1924-1940) 1949 FP 13 Mbundu FP 13

The town of Catumbela (founded 1836) played an important part in the trade of the Ovimbundu. The first trade of Bailundu, Ndulu, and Viye had been with Luanda and with the presídios on the north bank of the Kuanza, while the rest of the tribe had traded with Caconda and with Benguela. Some trade went to Egito from Bailundu, Kasongi, &c. Catumbela was first built on the left bank of the river of that name, about four miles from its mouth, at the point where caravans from Viye, Bailundu, and from nearer regions to the north of the river crossed to go to Benguela. Immediately some began to stay in Catumbela rather than go on to Benguela, some fifteen miles farther. The nearness of Catumbela to Lobito Bay, a favourite hide-out for slavers and other contrabandists, was another advantage.[1] In 1856 the commercial houses of Catumbela completed a move to the right bank of the river, and after that the caravans from the interior had no further need for going on to Benguela. Just previously, in 1852, Silva Porto had 'broken a new trail' from Viye to Catumbela by way of Bailundu, Civula, and Cisanji, thus avoiding entirely the regions of Ciyaka and Ganda where the caravans were 'continually assaulted, robbed, and at times cut to pieces by the highwaymen of those regions'.[2]

The old road in its descent from the plateau followed more nearly (although not entirely) a natural watershed, but even though the new one had to cross some large and turbulent streams, it was much superior because of the greater safety which it offered. Silva Porto's road was 'new' in that part where it took its final rise to the Highland and in most of the section that crossed the Umbundu country, but not in the section crossing the Cisanji country, nor in the final descent to the coast. In these latter sections it followed the same old slave caravan road, long rutted by the passage of endless loads of human misery.[3] The descent of

unreliability to the receivers in Cuba, &c., and not to the ships' masters. There are interesting incidents of American and other contrabandists in the *Boletim Official da Provincia de Angola*, for the years 1850–69.

[1] A. Bastos, op. cit., p. 85. In this bay ships could anchor very close in-shore, and there was a great overgrown mangrove-swamp which hid them from view to seaward.

[2] A. Bastos, op. cit., p. 9. For the date of opening of the 'new road', see *Boletim Soc. Geog. Lisboa, 5a Ser.*, p. 6; op. cit., p. 19 f. (Silva Porto's diary). I have autobiographical notes from old men in Ciyaka which give a very realistic picture of the activities of the robber-barons and their followers.

[3] Bastos, who is almost everywhere very careful of his facts and who gives

1: Childs M-5 (1924-1940) 1949 FP13 Mbundu FP13

this trail along the face of the cliffs behind Catumbela may still be seen to-day.

I have noted how largely Brazil had absorbed the commerce of the colony. This was due in large part, of course, to the slave-trade, but it was also due to the fact that all foreign, i.e. non-Portuguese, ships were prohibited from having any part in the colony's trade, or even from entering its ports. This was an effort to keep all colonial trade for the motherland, and was quite in line with early colonial theory and practice. In this instance it served to enrich Brazil at the expense not only of Angola but also of Portugal itself, and it is rather strange that this ruinous policy should have persisted even after the separation of Brazil. In 1844 the two ports of Luanda and Benguela were opened to ships of all the world. Lopes de Lima remarks[1] that not only did foreign commerce flow in, but Portuguese commerce with the colony also increased greatly. It must not be supposed that Angola at once became a great example of Free Trade, for customs duties remained high. Only the first bars in the fence of monopoly were let down, but for that day it was a great step and it attracted trade.

In 1869 the first experimental export of raw rubber was made: a very small beginning of a very important movement.[2] The imminent importance of this export was not realized by 'the man on the spot'. In 1870 Silva Porto, tired of accusations of witchcraft by his Ovimbundu neighbours and of the increasing demands

a very truthful and realistic picture of conditions, of events, and of trends, errs in supposing that it was only with the opening of this 'new road' by Silva Porto that caravans from the interior began to come to Catumbela. Magyar, who went inland from Benguela in 1849, took the usual road via Catumbela. Even in 1795, when there was no town at Catumbela, but only a few vegetable farms, Teixeira and Mello started for the interior from there (*Annaes Mar. e Col.*, 1844, p. 159). Their itinerary in detail from Catumbela to Viye is not given, but only distances to Cisanji, to Civula, to Bailundu, and to Viye. Since their route was via Civula and Bailundu, rather than via Ciyaka and Wambu (Huambo), and therefore the route of Silva Porto's 'new' road, I am inclined to believe that the latter was probably a return to a route formerly used. Magyar gives a good description of the route via Ciyaka. The route via Bailundu has been described by scores of writers from Silva Porto through Cameron, the early missionaries (of the A.B.C.F.M.), Nevinson, *et al.*, down to 1910, when the road was abandoned for the Benguela Railway. There are now three motor roads from the Highland to the coast, but none of them follows the old slavers' route except in certain short sections.

[1] *Ensaios*, part i, pp. 78, 135.

[2] Bastos, op. cit., p. 24; *Boletim Official*, 1870 (Exports for 1869); *Benguella, Relatório do Districto de*, 1891, p. 29.